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# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XIV.

## PAUL PREACHING AT ATHENS.



"Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."—Acts, xvii. 22, 23.

### Miscellaneous Intelligence.

#### LIFE OF ST. PAUL.

(Continued from page 819.)

##### CHAPTER III.

*Transactions of this great Apostle, from the time of the Synod at Jerusalem, till his preaching at Athens.*

The controversy concerning the observation of Jewish ceremonies in the Christian church, being decided in favor of St. Paul, he and his companions returned back to Antioch; and soon after Peter himself came down. On reading the decretal epistle in the church, the converts conversed freely and inoffensively with the Gentiles, till some of the Jews coming thither from Jerusalem, Peter withdrew his conversation, as if it had been a thing unwarrantable and unlawful. By such a strange

method of proceeding, the minds of many were dissatisfied, and their consciences very uneasy. St. Paul with the greatest concern observed it, and publicly rebuked Peter, with that sharpness and severity his unwarrantable practice deserved.

Soon after this dispute, Paul and Barnabas resolved to visit the churches they had planted among the Gentiles, and Barnabas was desirous of taking with them his cousin Mark; but this Paul strenuously opposed, as he had left them in their former journey. This trifling dispute arose to such a height, that these two great apostles and fellow laborers in the Gospel departed; Barnabas taking Mark with him, repaired to Cyprus, his native country, and Paul having made choice of Silas, and recommended the success of his undertaking to the care of Divine Providence, set forward on his intended journey.

They first visited the churches of Syria and

Cilicia, confirming the people in the faith, by their instructions and exhortations. Hence they sailed to Crete, where Paul preached the Gospel, and constituted Titus to be the first bishop and pastor of the island, leaving him to settle those affairs of the church, which time would not permit the apostle to settle himself. From hence Paul and Silas returned back to Cilicia, and came to Lystra, where they found Timothy, whose father was a Greek, but his mother a Jewish convert, and by her he had been brought up under all the advantages of a pious and religious education, especially with regard to the Holy Scriptures, which he had studied with the greatest assiduity and success. This person St. Paul designed for the companion of his travels, and a special instrument in the ministry of the Gospel. But knowing that his being uncircumcised would prove a stumbling-block to the Jews, he caused him to be circumcised; being willing, in lawful and indifferent matters, to conform himself to the tempers and apprehensions of men, in order to save their souls. In this instance the apostle evinced much prudence, well knowing that inveterate prejudices in religious matters are not easily overcome; for which reason he is said to become all things to all men.

Every thing being ready for their journey, St. Paul and his companions departed from Lystra, passing through Phrygia, and the country of Galatia, where the apostle was entertained with the greatest kindness and veneration, the people looking upon him as an angel sent immediately from heaven; and being by revelation forbidden to go into Asia, he was commanded by a second vision to repair to Macedonia, to preach the Gospel. Accordingly, our apostle prepared to pass from Asia into Europe.

Here St. Luke joined them, and became, ever after, the inseparable companion of St. Paul, who being desirous of finding the speediest passage into Macedonia, took ship with his companions, Silas, Luke, and Timothy, and came to Samothracia, an island in the *Ægean* Sea, not far from Thrace; and the next day he went to Neapolis, a port of Macedonia. Leaving Neapolis, they repaired to Philippi, the metropolis of that part of Macedonia, and a Roman colony, where they stayed some days.

In this city, Paul, according to his constant practice, preached in a *proseucha*, or oratory of the Jews, which stood by the river side, at some distance from the city, and was much frequented by the devout women of their religion, who met there to pray, and hear the law. To these, St. Paul preached the glad tidings of the Gospel; and by the influence of the Holy Spirit converted many, especially a certain woman, named Lydia, a Jewish proselyte, a seller of purple in that city, but a native of Thyatira. This woman being baptized with her whole family, was so importunate with St. Paul and his companions to abide at her house, that they were constrained to accept of her invitation.

During the time of the apostles residing in this city, they continued their daily course of worshipping at the same oratory: and after several days, as they were repairing to the same

place of devotion, there met them a damsel who possessed a spirit of divination, by whom her masters acquired very great advantage. This woman followed Paul and his companions, crying out, "These men are the servants of the most high God, which shew unto us the way of salvation!" Paul, at first, took no notice of her, not being willing to multiply miracles without necessity. But when he saw her following them several days together, he began to be troubled, and in imitation of his great Master, who would not suffer the devil to acknowledge him, lest his false and lying tongue should prejudice the truth in the minds of men, commanding the spirit, in the name of Jesus, to come out of her. The evil spirit, with reluctance obeyed, and left the damsel that very instant.

This miraculous cure proving a great loss to her masters, who acquired large gains from her soothsaying, they were filled with envy and malice against the apostles; and, by their instigation, the multitude arose, and seized upon Paul and his companions, hurried them before the magistrates and governors of the colony; accusing them of introducing many innovations which were prejudicial to the state, and unlawful for them to comply with, as being Romans.

The magistrates being concerned for the tranquillity of the state, and jealous of all disturbances, were very forward to punish the offenders, against whom great numbers of the multitude testified; and therefore commanded the officers to strip them, and scourge them severely, as seditious persons.

This was accordingly executed; after which the apostles were committed to close custody, the gaoler received more than ordinary charge to keep them safely; and he accordingly thrust them into the inner prison, and made their feet fast in the stocks. But the most obscure dungeon, or the pitchy mantle of the night, cannot intercept the beams of divine joy and comfort from the souls of pious men. Their minds were all serenity; and at midnight they prayed and sang praises so loud, that they were heard in every part of the prison. Nor were their prayers offered to the throne of grace in vain: an earthquake shook the foundations of the prison, opened the doors, loosed the chains, and set the prisoners at liberty.

This convulsion of nature roused the gaoler from his sleep; and concluding from what he saw, that all his prisoners were escaped, he was going to put a period to his life; but Paul observing him, hastily cried, "Do thyself no harm, for we are all here." The keeper was now as greatly surprised at the goodness of the apostles, as he was before terrified at the thoughts of their escape: and calling for a light he came immediately into the presence of the apostles, fell down at their feet and took them from the dungeon, brought them to his own house, washed their stripes, and begged of them to instruct him in the knowledge of that God, who was so mighty to save.

St. Paul readily granted his request, and replied, That, if he believed in Jesus Christ, he might be saved with his whole house: accordingly, the gaoler, with all his family were



after a competent instruction, baptized, and received as members of the church of Christ. How happy a change does the doctrine of the Gospel make in the minds of men! How does it smooth the roughest tempers, and instil the sweetest principles of civility and good nature into the minds of men; he who, but a few moments before, tyrannized over the apostles with the most cruel usage, now treats them with the greatest respect, and the highest marks of kindness!

As soon as it was day, the magistrates either hearing what had happened, or reflecting on what they had done as too harsh and unjustifiable, sent their sergent to the gaoler, with orders to discharge the apostles. The gaoler joyfully delivered the message, and bid them "depart in peace;" but Paul, that he might make the magistrates sensible what injury they had done them, and how unjustly they had punished them, without examination or trial, sent them word, that, as they thought proper to scourge and imprison Romans, contrary to the laws of the empire, he expected they should come themselves and make them some satisfaction.

The magistrates were terrified at this message; well knowing how dangerous it was to provoke the formidable power of the Romans, who never suffered any freeman to be beaten uncondemned; they came therefore to the prison, and very submissively entreated the apostles to depart without any further disturbance.

This small recompense for the cruel usage they had received was accepted by the meek followers of the blessed Jesus; they left the prison and retired to the house of Lydia, where they comforted their brethren with an account of their deliverance, and departed; having laid the foundation of a very eminent church, as it appears from St. Paul's Epistle to the Philippians.

Leaving Philippi, Paul and his companions continued their journey towards the west, till they came to Thessalonica, the metropolis of Macedonia, about a hundred and twenty miles from Philippi. On their arrival at Thessalonica, Paul according to his custom, went into the synagogue of the Jews, and preached unto his countrymen; the ungrateful usage he had met with in other places, not discouraging him in persevering in so glorious a work. His doctrine, however, was strenuously opposed by the Jews, who would not allow Jesus to be the Messiah, because of his ignominious death.

During the stay of the apostles at Thessalonica, they lodged in the house of a certain Christian named Jason, who entertained them very courteously. But the Jews would not suffer the apostles to continue at rest. They refused to embrace the Gospel themselves, and therefore envied its success, and determined to oppose its progress. Accordingly, they gathered together a great number of lewd and wicked wretches, who beset the house of Jason, intending to take Paul, and deliver him up to an incensed multitude. But in this they were disappointed; Paul and Silas being removed from thence by the Christians, and concealed in some other part of the city.

Their fury, however, was rather exasperated than lessened at losing their prey, and, as they could not find the apostles of the blessed Jesus, they determined to be revenged on Jason, who had concealed them: accordingly they seized on him, with some others of the brethren, and carried them before the magistrates of the city, accusing them as they had before done the apostles themselves at Philippi, of disturbing the peace of the empire, and setting up Jesus as a king, in derogation of the emperor's dignity and authority. This accusation induced both the people and the magistrates to be their enemies; and though Jason was only accused of harboring those innovators, yet the magistrates could not be prevailed upon to dismiss him and his companions, till they had given security for their appearance.

As soon as the tumult was over, the Thessalonians, who had been converted by them, sent away Paul and Silas by night to Berea, a city about fifty miles south of Thessalonica, but out of the power of their enemies. Here also Paul's great love for his countrymen, the Jews, and his earnest desire of their salvation, excited him to preach to them in particular; accordingly, he entered into their synagogue, and explained the Gospel unto them, proving, out of the Scriptures of the Old Testament, the truth of the doctrines he advanced. These Jews were of a more ingenuous and candid temper than those of Thessalonica; and as they heard him, with great reverence and attention, expound and apply the Scriptures, so they searched diligently, whether his proofs were proper and pertinent, and consonant to the sense of the texts he referred to: and having found every thing to be agreeable to what Paul had advanced, many of them believed; and several Gentiles, following their example, became obedient to the faith, among whom were several women of quality. The news of this remarkable success was carried to Thessalonica, and greatly incensed the inveterate enemies of the Gospel there, who accordingly repaired to Berea, and raised tumults against the apostle: so that Paul, to avoid their fury, was forced to leave the town; but Silas and Timothy, either less known or less envied, continued still there.

Paul leaving Berea, under the conduct of certain guides, it was said he designed to retire by sea out of Greece, that his restless enemies might cease their persecution; but their guides, according to Paul's order, brought him to Athens, and left him there after receiving from him an order for Silas and Timotheus to repair to him as soon as possible.

While St. Paul continued at Athens, expecting the arrival of Silas and Timothy, he walked up and down, to take a more accurate survey of the city, which he found miserably overrun with superstition and idolatry. The inhabitants were remarkably religious and devout; they had a great number of gods, whom they adored; false, indeed, they were, but such as they, being destitute of revelation, accounted true: and so very encreaf were they that no deity should want due honor from them, that they had an altar inscribed, *TO THE UNKNOWN GOD*. A great variety of reasons are given for this inscription: some affirm,

that it was the name which the pagans generally gave to the God of the Jews; but others think that it included all the gods of Asia, Europe, and Africa.

These superstitious practices grieved the spirit of the apostle;—accordingly, he exerted all his strength for their conversion; he disputed on the sabbath-days in the synagogues of the Jews, and at other times took all opportunities of preaching to the Athenians the coming of the Messiah to save the world.

This doctrine was equally new and strange to the Athenians; and though they did not persecute him as the Jews did, yet his preaching Jesus was considered by the Epicurean and Stoic philosophers as a fabulous legend, and by the more sober part as a discovery of some new gods, which they had not yet placed in their temples; and though they were not unwilling to receive any new deities, yet as the Areopagus, the supreme court of the city, was to judge of all gods, to whom public worship might be allowed, they brought him before those judges, to give an account of his doctrine.

Paul being placed before the judges of this high assembly, readily gave them an account of his doctrine, in a grave and elegant speech; wherein he did not tell them they were horrible and gross idolaters, lest he should offend them, and thereby prevent them from listening to his reasons: but, having commended them for their religious dispositions, he took occasion, from the altar inscribed to the "unknown God," to make a proper defence of his doctrine. "I endeavor," said he, "only to explain that altar to you, and manifest the nature of that God whom ye ignorantly worship. The true God is he that made the world, and all things therein; and who being Lord of all, dwells not in temples made with hands, nor is to be worshipped in lifeless idols. As he is the Creator of all things, he cannot be confined to the workmanship of man, whether temples or statues; nor stand in need of sacrifices, since he is the fountain of life to all things. He made from one common original the whole race of mankind, and hath wisely determined their dependence on him, that they might be obliged to seek after him and serve him. A truth perceivable in the darkest state of ignorance, and acknowledged by one of your own poets. If this be the nature of God, it is surely the highest absurdity to represent him by an image or similitude. The divine patience hath been too much exercised already with such gross abuses in religion, but now expects a thorough reformation, having sent his son Jesus Christ to make him known to the world, and at the same time to inform them that he hath appointed a day of general judgment, when the religion of mankind shall be tried by the test of the Gospel, before his only begotten Son, who is appointed sole judge of the quick and dead, and whose commission to that high office hath been ratified by the Almighty, in raising him from the dead."

On his mentioning the resurrection, some of the philosophers mocked and derided him; others, more modest, but not satisfied with the proofs he had given, gravely answered, "We would hear thee again of this matter." After which Paul departed from the court; but not

without some success: for a few of his auditors believed and attended his instructions.

Thus boldly did this intrepid servant and soldier of Jesus Christ assert the cause of his divine Master, among the great, the wise and the learned, and reason with great persuasion and eloquence on the nature of God, and the manner in which he has commanded his creatures to worship him, even in spirit and in truth.

### AMERICAN ANNIVERSARIES.

In our last No. which closed the thirteenth volume, we noticed the Anniversaries of the American Bible, Tract, and Home Missionary Societies. We now continue some brief abstracts prepared for the New-York Observer.

#### NEW-YORK SUNDAY SCHOOL UNION.

##### *Thirteenth Annual Report.*

The same course of instruction which was adopted at the introduction of Judson's Questions, has, with few exceptions, been pursued with undiminished success. At the date of the last Report, the Society numbered 90 schools, male and female; consisting of 794 male, and 757 female conductors; and 4,946 male, and 5,165 female pupils. Two schools at Brooklyn have since been suspended: one has been dissolved: three have been amalgamated with other schools, and one Methodist and two Reformed Dutch schools have withdrawn. In the mean time there has been added to this Union 13 new schools, with 281 teachers, and 1,763 pupils.

Two hundred and fifty-four of the teachers (about one-seventh of the whole) have been pupils in our Sabbath schools. During the year 169 teachers and 69 pupils have professed religion—increase above last year, 38 teachers and 33 pupils. These 231 added to 1,335 recorded in the last report, make the whole number of teachers and pupils that have been gathered into the visible church during their attendance on these schools, 1,626. In one school it is worthy of remark, they record the fact of 127 colored adults having professed religion since its first organization. Another interesting fact is, that ten of the teachers have commenced studies preparatory to the ministry, and one has entered on the duties of that office; which added to the 86 mentioned in the last report, makes the whole number which have gone from the schools to engage in the service, 96.

There are 47 libraries, containing 13,186 volumes: increase of volumes, 2,886. Public examinations have been attended in several churches with very encouraging success, and have called into action the services of many who before had looked with a jealous eye on these nurseries of piety.

Death has appeared in 26 of the schools, and taken off 14 teachers and 42 pupils; most of whom died in the faith and hope of the Gospel.

##### *Auxiliaries.*

There are 23 schools auxiliary to the Union, from six of which no reports have been received. In the 17 schools that are reported, there are 160 teachers and 912 pupils as follows—In the Rockland County Union, 4 schools, 31 teachers and 197 scholars; schools on Long-Island,



4, with 66 teachers and 388 scholars; Hempstead Sabbath School Association, 9 schools, 63 teachers and 327 scholars.

#### *Monthly Concert, &c.*

Until within a few weeks, there was but one place for the concert of prayer, for the Sabbath Schools in this city.

It could hardly be expected that the great body of teachers could attend at any one place; to remedy this inconvenience, three situations, eligibly selected in different parts of the city, have been procured for the purpose.

The association of teachers had been better attended than in any former year, and the meetings have been unusually interesting. The importance of particular conversation with each scholar, is most strikingly illustrated in the case of one school, which reports an attendance of about 200 scholars, in which, during the preceding year, 17 scholars and 12 of the teachers indulge hope in the pardoning mercy of God. The report states, that as far as means were concerned in the hopeful conversion of the scholars, it is mainly to be attributed to serious conversation with them individually, in regard to their personal interest in Jesus Christ.

#### *Prayer Meetings.*

In many schools the teachers have appointed stated seasons for prayer, for a blessing upon their labors, and in some instances in connexion with the scholars and their parents. The Board has been particularly happy to hear that in some of the schools, Sabbath morning prayer-meetings, commencing at 8 o'clock and continuing till 9, have been established, and with the most pleasing effects. They cannot refrain from ordinarily recommending this practice. It is raising the standard of Sunday school labors, and is an employment eminently calculated to prepare the teacher to enter upon his duty with a humble and hopeful heart.

#### *Teachers' Visits.*

Since the 1st of January last, by request of the Association of Teachers, the teachers have visited the families of their pupils to ascertain in what estimation the schools were held by their parents, the utility of Tracts, &c. The report of one school says—"Two of our present pupils have made a profession of religion the past year. It frequently occurs that we meet with the friends of our former pupils, or the pupils themselves, and hear the most favorable accounts from them. Some tell us they are now teachers in Sunday schools; and a few give us the glad tidings that they have been united to the church of Christ. In compliance with your request we have visited every family. The engagement has been truly gratifying, for we have been uniformly cheered by the strongest terms of approbation, in regard to the Sunday school system. We have obtained an expression of opinion on the subject from every parent. The expressions of some were too extravagant to repeat. A parent, now a preacher of the Gospel, once a pupil in a Sunday school, and afterwards a teacher, says—'that such a cultivation of the youthful mind, and storing it with the word of God, is of the greatest benefit. He had found its comfort and usefulness after he had become enlightened, and

compared it to a parent's presenting a child with a complete set of mechanical tools, which so soon as he obtained the knowledge of their use, he could apply with skill and facility.' We were frequently told, that if it was no other benefit, it made the children more attentive to the week day school.

#### *Finances.*

The Society is now, and has been for a long time largely indebted to their treasurer, and will continue to be so until some decisive steps are taken to place the financial department upon a proper basis.

About two years ago, fifteen churches contributed nearly \$1,000, and the second year, thirteen churches contributed \$848. It appears now, that during the last thirty months, the whole amount raised through the churches has been but \$1,800; at the rate of little more than \$700 a year. This sum it is evident is not half equal to the necessary expenditures of the Society, upon the most economical plan. When, with few exceptions, rooms, tuition, fuel, are all gratuitous, and each school supplies its own library, (Bibles and Testaments being supplied by the Young Men's and Young Ladies' Bible Societies) and the annual expense of each scholar does not exceed fifteen cents—in this view, it does seem to the Board, that no arguments ought to be required for the support of this cause, and that the churches should promptly and efficiently yield all the requisite pecuniary aid. The Board has thought proper to relinquish the little reward called the "Youth's Friend," and have adopted a substitute, which it is hoped will have a better effect, and become the means of enlarging the Sunday School Libraries.

#### AMERICAN EDUCATION SOCIETY.

##### *Eleventh Annual Report of the Presbyterian Branch.*

No former year has produced results so hopeful and apparently of so great and lasting importance as the last; and at no previous time in the history of the Society, has there been so much to encourage and animate its friends, as at this moment.

#### *Funds.*

The receipts into the treasury since the last anniversary amount to \$8,188 75—of which the sum of \$6,561 57 was received on subscriptions which continue payable annually for seven years. The expenditures for the same period have amounted to \$8,019 41—of which there was appropriated to beneficiaries by the Board directly, \$2,648 25—expended in aid of the Society's Academy in Bloomfield, N. J. \$408 27—appropriated to Beneficiaries through the Parent Society, \$4,000—and for conducting the operations of the Board there was expended \$962 89.—Balance remaining in the treasury, \$176 62.—To the amount of receipts above mentioned, add \$1,002 58 received since August last, by the Western Education Society, and we have an aggregate of \$9,191 71 received by this Society and its auxiliaries since the date of their last annual report.

#### *Temporary Scholarships.*

But the above by no means exhibits the whole resources of the Society. The Directors have made it a principal object to secure temporary

scholarships, or subscriptions of \$75 per annum for seven years—the Board being pledged to educate for the ministry one young man for every such subscription. Through the agency of the Secretary of the Parent Society 106 such subscriptions were obtained in this city last summer; and although the returns from other places are imperfect, it is supposed that the number obtained within the limits of this Branch amounts to at least 160.

#### *Beneficiaries.*

Thirty new beneficiaries have been received since the last report, making the whole number now aided by the Society, ninety-five. They are distributed among six Theological Seminaries, five Colleges, and several Academies. Forty-eight have entered on their theological studies, and twenty-four are members of colleges. The Western Education Society supports forty-five beneficiaries in addition to the above, making the whole number aided by the Society and its Auxiliaries, one hundred and forty.

#### *Secretary and Agents.*

The Society has had in its service for part of the year, a Secretary and Agent, and its interests have been promoted in this city by the Secretary of the Parent Society, by the Rev. W. T. Hamilton in Pennsylvania, and by several members of the Board who have devoted a few weeks each to the object. The Directors are anxious to obtain the services of a Secretary and Agent as soon as a suitable individual can be obtained.

#### *Results.*

The Secretary of the Parent Society has exercised a pastoral supervision over the beneficiaries to a pretty general extent, and they are represented, with very few exceptions, to be young men who give promise of great future usefulness in the church. From two individuals, however, the patronage of the Society has been withdrawn, and the usual payments to a third are suspended for the present.

#### *Conclusion.*

In conclusion, the Directors cannot refrain from saying, that the good which the Society may have accomplished, and the extent of the field which they have surveyed, only served to enlarge their views of what an active, well-directed zeal can do. "The most strenuous efforts that have ever yet been made in this cause, are greatly disproportionate to the demands of our own country. By all exertions of the kind in America, there has never been brought into the sacred office in one year a real increase of two hundred qualified ministers, while the increase of our population alone creates a demand for twice that number.

"But this Society has taken for its motto, 'the field is the world.' We aim not merely at keeping pace with our increasing numbers, but at preaching the Gospel to the 5,000,000 of the destitute that are already amongst us, and at carrying the tidings of salvation to the 500,000,000 of the earth that sit in darkness and under the shadow of death. We aim at proclaiming liberty to all the captives; at pouring light into every place of darkness, and joy into every abode of grief.

"Until an active diligence is exhibited in searching out, and bringing forward, and supporting, every youth of proper qualifications for the sacred office, we may talk of having effected something, and, it may be, of having done more in the present than in past years, but we can never say that we have done *what we could*.

"Oh that the time were come when Christians shall labor to save a *living* generation—when they shall not place the first fruits of their labor so far into futurity as to overlook the immortal millions whose destinies a few years shall determine! The *final* triumph of the Gospel will not secure the ransom of the thousands that *now* people the earth. The tide of a few years will bear them beyond the reach of our prayers and the influence of our benevolent activity. What we do, therefore, for the *present* generation, we must do quickly. And what *we* do for generations to come, we must do quickly; for when ours shall pass away, it shall not leave us behind it. On the bosom of the same waters *we* shall be carried into eternity, and all our efforts to save our fellow men will be numbered and closed."

#### AMERICAN SEAMEN'S FRIEND SOCIETY.

##### *First Annual Report.*

This Society was formed in January, 1826. The peculiar circumstances of seamen demanded the adoption of peculiar measures for their benefit; and it is worthy of remark that in Liverpool and in some of our own ports, the minds of the benevolent fixed upon the same measures—a reformation in sailor's boarding-houses—a register office, by means of which sailors may avail themselves of the advantages of a good character—savings banks, to secure their hard-earned wages from the rapacity of unprincipled "land sharks"—and reading rooms, libraries, and schools, to encourage and assist them in the cultivation of mind and character. As seamen spend but a small part of their time in any one port, it appeared necessary that there should be a concert of action, or very little permanent good be effected. Hence the necessity of a general Society to serve as a bond of union and a medium of communication between the local ones.

The plan seems to have recommended itself strongly to many masters and mates of vessels, and the subject was first publicly discussed at a meeting held in this city, at which the Hon. Smith Thompson, then Secretary of the Navy, presided, and which resulted in the formation of this Society. A variety of circumstances combined, however, to retard its progress, and it was only last summer that an agent was appointed and a Magazine established, to make the Society known and efficient. The Rev. Joseph Brown, of Charleston, S. C., was employed as agent for a time, and the first numbers of the Magazine were edited by him.—After much inquiry, the Rev. Joshua Leavitt was chosen permanent Agent, and on the first of November he entered on the duties of his office.

##### *Sailors' Magazine.*

This work has been continued under the editorship of Mr. Leavitt. It has been very



favorably received where it has become known, and its continuance is considered by the Committee as of very great importance to the cause. Yet its circulation has not been sufficient to defray the expenses of publication—owing perhaps to a prevalent notion among *landsmen*, that it is not intended for *their* reading.

#### *Boarding-Houses.*

Boarding-houses for seamen have been established under the patronage of Societies in Boston and Charleston. Of the privileges of the latter, 104 sailors have availed themselves during the last year. Both houses, however, are supported at an expense to the Societies under whose patronage they were established. In this city it was found on examination, that several sailors' boarding-houses were kept by persons of sober and decent character; and it was thought better on several accounts to encourage them than to establish another. The boarding-houses at Boston and Charleston have libraries.

#### *Register Offices.*

The utility of these depends very much on their establishment in all our principal seaports. One has been kept for some time in Charleston.

#### *Saving's Bank for Seamen.*

The first institution of this kind in the world has lately been chartered by the Legislature of this State, and will soon go into operation.—The benefits of such institutions well managed, would evidently be many and great. Their influence would reach not only the pecuniary interests of the sailor, but his character and habits, and often the well-being of a widowed mother and orphan children.

#### *Worship at Sea.*

It is estimated that seamen are not in port more, on an average, than a quarter of the time; and not in the port where they belong more than six weeks in the year. While there, too, they are exposed to so many adverse influences, that it seems in vain to rely on the instruction they may then receive for the formation of religious character. Those whose "home is on the deep," must have religious instruction there. Already a large number of masters and mates of vessels are laboring assiduously in this way, by maintaining daily prayers at sea, and stated worship on the Sabbath; with religious instruction from the Scriptures. The committee have not yet been able to devise such a plan as they wish, to give system and effect to these strictly maritime operations.

#### GENERAL SABBATH UNION.

##### *First Annual Report.*

Soon after their appointment, the Executive Committee of this Union published an address to the People of the United States, of which upwards of 100,000 copies were circulated in pamphlet or newspaper form. In this age of philanthropy, perhaps no single document bearing upon the morals of the land has been more timely and effective. Many auxiliary Unions were spontaneously formed. The pulpit and the press took a new impulse; the Fourth

Commandment, in its length and breadth, began to take hold of the public mind; and this Union will be remembered with fervent gratitude, should nothing further result, since it has already elevated by many degrees the moral sense of our republic.

In all the discussions which the formation of this Union has called forth, there has been a singular concurrence of opinion respecting the utility of the Sabbath. The obloquy respecting the measures adopted has been little; and the friends of the Union bear it cheerfully, as the unavoidable expense, in a country where public opinion is so free and powerful, of an experiment to gain an end, which all consent to, that it is good. They would gladly be shown a better way, if one existed, than that which they have taken; but they believe self-submission to God's law to be the good old Gospel way, and that in this land of freedom, no just offence can be taken with any measures, associated or individual, based upon a conscientious regard to every one of the ten commandments. They have had the pleasure of seeing many, doubtful at first of the Union, become its warm advocates; and feel assured that nothing but misapprehension or bigotry, the spirit that would lord it over liberty of conscience, can object to any association of individuals refusing to trample upon what they believe to be a law of the Highest.

The Committee express their assurance that this Union has a far stronger hold upon the affections of the country than can be discovered until the Lord shall raise up a man wholly devoted to the purpose of sounding the trumpet of Sabbath reformation, and of explaining the easy process for the arrest of the evil. Two distinguished laymen were successively chosen for this important office, which other duties obliged them to decline.

The principle of the Society and the true secret of reform is, that each for himself refrain from the sin; the security will be complete when a correct public sentiment shall enstamp upon the sin of violating the Sabbath the same reprobation which it is learning to impress upon all the forms and materials of intemperance.

The sixth article of the Constitution of the Union has been objected to, as proposing the use of other than spiritual weapons, and so at variance with the third article. This construction of the pledge is evidently wrong. The commands of the moral law must be lifted up together—upon one table—and received altogether, as God gave them together. This code of laws requires us to keep our persons and our property from partaking in other men's sins; our property, as well as our persons, we hold under the solemn duty of extending by its means the kindly influences of truth to the souls of our fellow men. These considerations require it of Christians to act on the principle of the pledge; yet to remove the only objection that exists among the friends of the Sabbath, to the organization of the Union, and to avoid even the appearance of approaching individuals and companies with a general threat rather than with affectionate invitation, the Committee recommend that, instead of the pledge, a

contribution to the funds of the Society shall be considered as the condition of membership.

The Committee could not but regard with deep interest, the expression of public sentiment last winter, respecting the violation of the Sabbath, under the authority of the General Government. The national sensibility to the evil seemed so general and intense, and the movements so spontaneous and extensive, as to furnish encouraging proof that we are not as a people, ready to give up such a parent and guardian of our liberties, as the Christian Sabbath and its attendant blessings.

The report concludes with a repetition of the great principle on which the union rests—abstinence, total abstinence from sin; entire self-submission and obedience; and with commending the great aim of the Union to the blessing and care of the Lord of the Sabbath.

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 30, 1829.

We have been in the discharge of the duties of editor and conductor of the Religious Intelligencer for thirteen years. And as we return here to the breathing point of our labors, are accustomed to halt in the furrow a moment, and contemplate the field of our endeavors—to see if we can gather from a survey of the past any hope or encouragement for the future. The broad field in which we have been, under God, a humble and unworthy co-laborer, as we look back upon it, presents, indeed, to the eye of the Christian and the lover of his race, a rich and magnificent view. Over a portion of the survey he may behold a yellow and golden harvest, that has sprung up from the seed which the philanthropist and the Christian have been commissioned to scatter: and while he views it bending under its ripe burthen of “peace on earth and good will to man,” has he not ample reward in reflecting that he may in some humble degree have been a Paul or Apollos in the planting and watering? and has he not abundant reason for lifting a heart of thanksgiving to “God that giveth the increase?” In other parts, if he sees not the yellow harvest, the vineyard of our Lord lies before his eye green with the germs of new efforts and new enterprises: and as his view still narrows down to the place from which he is making the survey, he is cheered to see its laborers still pressing on, and its soil fresh with the marks of their industry.

What changes have been accomplished within the period which we have now in our eye, over the moral face of whole countries and kingdoms, islands and groups of islands? At home, what changes with regard to the supposed duties and obligations of the professing Christian; and what reforms in the habits and views of the worldly citizen. It seems to have been the will of God that the deep fountains of charity and benevolence among his followers, should be broken up, while he has been opening the windows of heaven to crown their sympathies with influences that should prompt them to new ends and new endeavors. Christian benevolence has gotten to be an occupation and a profession. Charity for mankind has

swollen to a great and complicated business: till its untiring enginery of presses and warehouses, home-agencies and foreign missions, is, like the pulsations of some great heart, constantly propelling life and joy to the ends of the earth. The single receipts of contributions to the American Board of Missions for the year last past exceeded *one hundred and forty thousand* dollars, and their expenditures were still greater. But this is but one of several independent institutions that are supported by charitable contribution—and in but one Country.

How great the conquests that have been effected over public opinion in diverting it from the worn channels of prejudice and error to better courses:—in producing a reformation in some of the fixed habits, vices and pleasures of society. In nothing has it been greater than in the mastery which is fast being attained over the vice that has been our national sin and reproach. A vice so woven in with the habits and customs of life, that in the words of Mr. Kittredge, “in years gone by, it has been done ignorantly. Till within a short period an Egyptian darkness has prevailed upon the subject, and all have been guilty without knowing it. But a light has beamed upon the world, and the sun of temperance is now shining with full effulgence.” The American Temperance Society in their last report announce the formation of “two hundred and twenty two Temperance Societies, whose titles and locations are known.” And every day’s observation is bearing witness to their sway in controlling the practices of society.

Such are some of the monuments of Christian effort during the period composed in our retrospect. Taken in the detail in which we have been called from time to time to record them, they do not assume their true importance—but in the summing up we always gather, as we hope our readers do, increased resolution and alacrity to enter upon the future.—We hope that the momentous interests which we have just now been scanning may continue to enrich our weekly budget of “glad tidings of great joy,” as they ever have done. We still adhere to the plan of considering our columns set apart for such intelligence alone, and by shunning all mixture of religious matters with secular concerns hope to make it a fit companion for the Christian at all times and on all occasions. In fixing on Saturday originally as the day of publication we hoped thereby to furnish our subscribers with a fit companion for the Sabbath. The mail arrangements will not in all cases admit of this, notwithstanding that we now mail many of our papers on Friday. With this end in view, we necessarily shut ourselves out from some of the profit of an advertising and miscellaneous paper, and must look therefore for patronage, mainly, from *Christian* readers, (and last, not least *must beg* them to be punctual in giving us our dues.)

A copious index of Vol. 13th, made up with much labor and care, is contained in the last number.—We thought while wandering slowly through the *eight hundred and thirty two* pages, that if our readers could once go through the labor, they would



need no better proof that it was a generous volume for the price.

The monthly summary of religious intelligence for the Monthly Concert, is a new feature in our paper. Prepared by an association of gentlemen in the Theological Seminary. (In consequence of the vacation in College it is this week rendered brief and incomplete.) While it is a creditable proof that these gentlemen are commencing early their pastoral watch over the kingdom of their Master, we esteem it a valuable present to the readers of our paper, and a valuable guide to the prayers, meditations and resolutions of the Monthly Concert.

#### CIRCULATION OF THE BIBLE IN THE UNITED STATES.

Among the 'Resolutions' at the Anniversary of the Bible Society, was one offered by Dr. Milnor, seconded by Dr. Beecher, embracing a magnificent plan and opening a wide field for Christian love and exertion. It is as animating as the project is grand, to see below the punctuality with which it is beginning to be responded to.

*Resolved*, That this Society feel deeply thankful to Almighty God, that he has excited in the hearts of so many of the conductors of its Auxiliaries, the generous determination to explore the wants of the destitute within their several regions of operation, and to supply them.

*Resolved*, That this Society, with a humble reliance on Divine aid, will endeavor to supply all the destitute families of the United States, with the Holy Scriptures, that may be willing to purchase or receive them within the space of two years, provided means be furnished by its Auxiliaries and benevolent individuals in season to enable the Board of Managers to carry this resolution into effect.

*Resolved*, That with the full purpose of accomplishing, by the blessing of God, this most necessary and important work, it be earnestly recommended to ministers of the Gospel, and laymen of every denomination, in places where no Auxiliary Society has yet been formed, or where they have relaxed their efforts, to take immediate measures for carrying into effect the general distribution of the Scriptures in their respective neighborhoods.

Here is an undertaking to dilate and expand the Christian's heart—and why shall we not add—to open his hand. How easy a thing were it to accomplish the enterprise, broad and perfect as it is, were not our hands so stupidly sluggish in endorsing what our hearts approve. Would every one turn to account the proof that he has at these returning anniversaries, that the blessing of God is ever ready to crown his efforts, with what alacrity and confidence ought he to return to the work of his Master. But the promptings of duty seem to move with some by impulses, and not with the even step of an abiding and constant principle. "The industrious laborers are few" therefore—while "those who have not the Bible (says another,) are to be reckoned by hundreds of millions, and from among them millions go down to the grave every year, thousands every day,—and every hour and moment, indeed, they are falling away unvisited by us, although in our hands God has placed the only truths that can sanctify and save. In view of such facts, what is the impulse of Christian

principle and feeling." And what ought to be his conduct. "His sword," says Mr. Kittredge in speaking of Christian obligation in a different connexion, "should be always drawn and ready for the conflict—Here silence is crime; and inactivity is treason—The only inquiry he has to make, is, Is the enemy in the field? and that inquiry answered in the affirmative, he has nothing more to do but to act. He has no question of duty to settle, for that is already settled; and whenever a plan is devised for good, the Christian should always be relied upon as an active and efficient co-operator. To do good, is, and should be, his employment—the business of his life. His Master's example is before him, and he is called upon to imitate it, and just so far as he does this, he is entitled to the character which he assumes, and the name by which he is known; just so far as he fails to do this, he forfeits the Christian character, and disgraces the Christian name."

#### A GOOD BEGINNING.

*Letter to the Rev. J. C. Brigham, Secretary of the American Bible Society.*

DEAR SIR,—The females connected with the binding department of the American Bible Society's operations, have this day enjoyed the privilege of attending your thirteenth anniversary. They there heard your resolution to supply every destitute family in the United States with a copy of the Holy Scriptures within the period of *two years*. They were also told that this could be effected, provided among other conditions, that every professor of religion would give *seventy-five cents* for this object. They also heard that it was necessary to *act* as well as *resolve*, and that *immediate* measures must be taken to prevent a total failure of this important enterprise. Valuing as they do the Bible, the richest of Heaven's blessings, and knowing that thousands in the land are without it, they are anxious to do what they can towards carrying into effect the resolution referred to. For this purpose they ask you to accept in behalf of the Society, the enclosed donation of *seventy-five cents* from each, making an aggregate of *forty-five dollars and seventy-five cents*.

In behalf of the donors,

I am yours' respectfully,

New-York, May 14, 1829. CHARLES STARR.

P. S. After witnessing the readiness with which your call is responded to by those whose almost every moment must be redeemed to enable them to earn their daily bread, I cannot deny myself the gratification of doubling the contribution which they have so generously made. I therefore send you ninety-one dollars and fifty cents. Yours, &c. C. S.

#### RESPONSE FROM AN AUXILIARY.

At a meeting of the Young Men's Bible Society, New-Brunswick, N. J. held on the 18th inst. the resolution of Dr. Milnor having been read, the following resolutions were adopted.

*Resolved*, That this Society hail with pleasure the adoption of the resolution by the American Bible Society to supply the destitute in the United States, and that we will, under the blessing of Providence, exert ourselves to furnish our quota to carry into effect the above grand object.

*Resolved*, That we who are present, double our annual subscription for the two ensuing years, and that we recommend the same to the absent members of this Society.

*Resolved*, That a Committee be appointed to solicit new subscribers and receive donations, and report to the Board at its next meeting.

The Rev. Dr. Proudfit, of Salem, N. Y. has consented to become an Agent of the American Bible Society, for a time, to assist in carrying the resolution for supplying the United States with the Bible in two years into effect. He will probably visit the State of Maine in the month of June, and go to the State of Ohio in the ensuing fall.

At a meeting of delegates from the Auxiliaries of the American Bible Society, at the Society's house, May 13th, the following preamble and resolutions were entered into.

"Whereas the members of this meeting have learned with surprise and regret that there is now due to the American Bible Society from its Auxiliaries for Bibles, more than *thirty-six thousand dollars*, and that a considerable part of this has been due for many months and some of it even for two or three years, and that very serious embarrassment has been experienced from this cause—so much so that the Board have been under the necessity of borrowing large sums of money, for which interest must be paid: Therefore,

*Resolved*, That it be recommended to the Board of the American Bible Society, to adopt some definitive rule with regard both to the *amount* and *term* of credits allowed to auxiliaries, so as to diminish hereafter as far as possible the evils which now result from a want of promptness on their part.

*Resolved*, That we will use our influence with the auxiliaries with which we are respectively connected to induce them to pay immediately the amounts which they may now owe to the Parent Society.

*Resolved*, That these resolutions, signed by the Chairman and Secretary, be presented to the Board of Managers of the American Bible Society.

"JOHN FINE.

"ROBERT VOORHEES."

#### STATE TEMPERANCE SOCIETY.

We noticed in March last, the proposition for a State Temperance Society, to be formed during the session of the Legislature—and have now to congratulate the citizens of our State, that the plan has been entered on with so much spirit, and under such promising auspices.

A Convention of gentlemen, delegated from different parts of the State, met on Wednesday 20th inst. at Hartford—Charles Griswold, Esq. of Lyme, in the chair, and Rev. John Marsh, Secretary.

The following Associations and Societies were represented by their delegates. Temperate Association in Hartford—Wethersfield—Middlesex County—Stonington—Norwich—Torrington—Canton—Haddam—Ashford—Westford—Mansfield and Coventry—East-Haddam—Hadlyme—Lyme—Manchester—Wintonbury—Windham County—Brooklyn—Bozrahville—Salisbury—Harwinton—Branford—Church in the United Society in New-Haven—Medical Convention of Connecticut.

A Constitution having been adopted, and the following very excellent board of Officers chosen, the Convention moved to the Church, where the proceedings of the Convention were read to a large assembly. The audience was addressed in a speech from Mr. McCurdy, of Lyme, of the House of Representa-

tives; and by Rev. Mr. Hewitt, the indefatigable Agent of the American Temperance Society.

#### List of Officers.

Rev. JEREMIAH DAY, D. D. LL. D. *President.*

Rev. T. C. Brownell, D. D. LL. D. }

Hon. John Cotton Smith, LL. D. }

Hon. Roger M. Sherman, }

Eli Ives, M. D. }

*Vice Presidents.*

Nehemiah Hubbard, Esq.

William P. Green, Esq.

Elisha Stearns, Esq.

Gen. Stephen F. Palmer.

Rev. Calvin Chapin, D. D. }

Rev. Prof. C. A. Goodrich, }

Seth Terry, Esq. }

*Executive*

Rev. Benjamin M. Hill, }

*Committee.*

Rev. Joel H. Linsley, }

Samuel J. Hitchcock, Esq. }

Rev. John Marsh, *Secretary, pro tem.\**

Francis Parsons, Esq. *Treasurer.*

"Mr. H. (says the Connecticut Observer,) gave a history of alcohol or distilled spirit; traced it to an Arabian, who discovered it in the 8th century; but the Turk, perceiving its mischievous effects, cast it out to his Christian dog. He shewed its destructive effects upon the animal constitution, and exhibited to view the alcohol mania, which had now for 70 years been raging in our country; its present extent, its waste of property and time, and health and life, and domestic peace and moral sense, and conscience and souls, until the heart sickened and groaned at his recitals. He then examined the morality of the traffic—a traffic pursued by multitudes of professedly holy men—a traffic, to use his own most powerful language, in 'blood and damnation.' We think no distiller, no vender of ardent spirit, could look at the array of facts brought forward, and hear, as he must have heard in that assembly, of his accountableness to God, and continue any longer in his business with a quiet conscience, in hope of a peaceful death and a happy eternity. We cannot but believe, that a Society formed by so many respectable gentlemen from various parts of the State, under such excited feeling, and with motives the most philanthropic and patriotic, will yet prove a most eminent blessing.

\* As the Secretary is to be a General Agent for the State, and to devote his whole time to the business of the Society, the appointment of a permanent Secretary was referred to the Executive Committee, who will endeavor to obtain a suitable person, and procure him means of support.—*Ed. Obs.*

#### RELIGIOUS INTELLIGENCE COLLECTED IN THE MONTH OF MAY.

##### [FOR THE MONTHLY CONCERT.]

[Circumstances render it impossible to prepare the usual monthly report. Nor is it necessary in consequence of the reports from the various religious societies. No Christian can review the history of the past month without feeling that the spirit of the Gospel is exalted and expansive, and that mighty as have been the efforts in the work of benevolence and salvation to which this spirit has prompted, yet that still greater efforts must be made by the church. We refer to the religious anniversaries held in New-York.



No Christian professor we trust, can contemplate the facts, and statements, exhibited at these anniversaries, without catching some of the same spirit, and engaging in its daily avocations with livelier impressions of his deepening obligations to consecrate himself and his, to the cause of his master. The question may with propriety be asked by each one, When I publicly consecrated myself—my all—to my Redeemer, did I not include my wealth? Did not all include their wealth in this act of consecration? Do they not promise to give it up readily, cheerfully, whenever God in his providence may call for it? Why then this withholding of it, when God so loudly calls for it? or is there no call, when *money only* is wanted to put the Bible into the hands of every destitute family in the United States—to establish schools among those perishing for lack of vision—in short, to send abroad to “earth’s remotest nation,” the glad tidings of great joy.]

*Revivals.*—Revivals continue still in many of the places mentioned in our last reports. There are revivals also in Kingston, Baskingridge, Lexington, N. J. In Kelleyvale, Wallingford, Vt. Belchertown, Mass., and in many of the towns on the west bank of the river, from West Springfield to Saybrook.

In the Valley-towns of the Cherokee Nation, there is quite an attention to religion. Among the Choctaws, also.

In Wales, England, thousands have been brought to a knowledge of the truth within a few months.

Meetings for prayer for revivals continue to be held in England.

In Germany and Switzerland a spirit of devoted piety seems to be spreading, calling into action much talent and learning.

From Greenland and Labrador, pleasing intelligence of the influence of the Gospel in elevating the human character has been received.

In Madagascar, thousands now can read, though eight years ago, not half a-dozen knew any thing of their own language. Nearly the whole Scriptures are prepared for revision.

#### EDUCATION IN GREECE.

A meeting was held on this interesting subject, on the 13th inst., in New York City. Professor Griscom was called to the chair, and addresses were received from the Rev. Mr. Bruen—Mr. Gregory Perdicari, the young Greek, well known to the public and now to the school at Amherst, as instructor—(we hope to give our readers extracts from this address,)—from Lewis Tappan, Esq.—Rev. Dr. Wainright—Rev. Mr. Brewer, late Missionary to Greece—and the Rev. Mr. Colton, of Amherst.

Resolutions were adopted “approving the object of the Greek School Committee recently organized—expressing the hopes inspired by the disposition of the President and people of Greece to extend the benefits of popular education—recommending to American ladies the formation of associations for the support of a Female High School in Greece—and requesting gentlemen throughout the country to aid this cause by early adopting such measures as shall

result in the collection and payment of monies to the Treasurer of the Committee, in order that teachers may be sent to Greece the ensuing autumn.”

Letters recently received from our Missionary Mr. King were read, from which the following are extracts.

*From the Rev. Jonas King, to a gentleman in New-York, dated*  
EGINA, December 24, 1828.

\*\*\* How happy should I be, if by two or three hours walk I could reach your dwelling, and tell you of the desolations of Greece, the misery of her inhabitants, and the interesting field she now presents for the exertions of the Christian philanthropist and the man of science.

I see beaming through the eyes of thousands around me, a mind, uncultivated indeed, but penetrating, active, discriminating, and ready, with very slight advantages, to make rapid improvement. But what can they do? Printing presses they have not, books they have not, or but in small numbers. The few little libraries which existed here and there before the revolution, have been torn up to make cartridges to shoot the Turks with. In a school lately established by the government for the study of ancient Greek, and consisting of 70 or 80 pupils, I found only one copy of Homer, one of Aristotle, and so of other books for the whole school. Now what a hindrance to improvement is this want of books! I most ardently desire to have at my command, a press and types, which shall be wholly devoted to the printing of the classics. Had I such a press, the first edition should be that of Homer. The press and types I suppose would not cost more than \$1,000, and with the additional sum of \$3,000 or \$4,000, I think an edition of 8 or 10,000 copies may be printed; perhaps more than that number. How noble would it be to distribute the ancient classics in their native land!

*From the same to the Rev. Mr. Bruen, dated*  
EGINA, Dec. 26, 1828.

The field on which I have entered interests me more and more at every step; and when, or whether I shall ever be able to leave it I know not. I have met with a most cordial reception in almost every part of the Peloponnesus. The President and his brothers are friendly, and my friendship to the Greeks unabated. My usefulness and influence, however in this country will depend very much upon the means which may be furnished me from America, of establishing schools. In the midst of misery and wretchedness, in the midst of the cries of thousands of widows and orphans for bread to eat, I hear a voice soliciting schools, books, instruction. I think I never saw in any part of the world, a greater desire manifested for instruction, than is now manifested in Greece. Shall that voice meet with a response from the Western world? From that happy land, which hears not the clanking of the chains of tyranny, drinks not the tears of widows and orphans, made desolate by the sword, and sits undisturbed by the noise of strife?

How noble, how glorious would it be for the American republic to be the restorer of learning in Greece! As an American citizen, my heart beats when I think what a laurel she would by such a deed bind upon her brow. Poets, to sing her praise, would need no draught from the Castalian fount. This is perhaps an earthly feeling, in which I ought not too much to indulge. But speaking as a Christian, would it not be well for America to take a sister nation by the hand and raise her from the degradation, in which Turkish tyranny had left her?—be the means if I may so say, of bringing her out of darkness into light? Your feelings on this subject, are, I doubt not, in consonance with my own. Your “Religious Considerations upon the Appeal from Greece,” I read on my passage

to this country with great interest, and wish that it might be read by every man in America.

*For the Religious Intelligencer.*

#### "SOLEMN WARNING" CORRECTED.

As I was viewing a short time since the columns of the Boston Recorder of June 27th, 1828, I noticed a short piece headed "Solemn Warning," the substance of which was said to have been related in a public meeting in Connecticut. So far, as it respects the resolution of six young ladies, as is therein stated, that they would not become subjects of a revival in a certain place, I am happy to say is not altogether correct. Six young ladies attended the meeting of a young clergyman who was in the habit of extorting from his hearers a promise to him that they would get religion, which if they refused to do, he said was a refusal on their part to become Christians. He as usual required of these young ladies a like promise which they refused telling him they considered it improper to make such a promise to any other being than the Author of their existence and to him alone should they promise; but at the same time expressing a wish that they might become subjects of Redeeming love. It was farther related that near the close of the awakening these young ladies went on a sailing party, that the boat upset and one of their number was drowned,—meaning one of the six who had refused to become Christians, because they would not obligate themselves to a mortal being, that they would obtain that which God alone can give. Consequently from the conclusion of the piece above alluded to, we must draw the inference that they were visited by the wrath of Heaven, by the removal of one of their number in this very sudden and distressing way, as a just punishment of their obduracy and hardness of heart.—This was directly calculated, although in charity I would hope not meant, to open afresh the still bleeding wounds of parents and friends so deeply inflicted and sensibly felt by the removal of this young lady, in such an unexpected and solemn manner, who was the pride and ornament of their family, beloved and esteemed by all who knew her.

ALEXIS.

The following is a copy of the article alluded to from the Boston Recorder of June 27, 1828.

#### SOLEMN WARNING.

"It was a short time since related in a public meeting in Connecticut, that in the commencement of a revival in a certain place six young ladies being together, resolved they would not become subjects of it. The revival continued with great power; and contrary to their intentions, all the young ladies were awakened. But though many around them pressed into the kingdom, these remained without in deep distress: Many special prayers were offered for them, but no change was produced. Their anxiety continued until towards the close of the awakening, when with others they went on a sailing party. A flaw of wind struck the boat and upset it. Other boats came to their assistance and it was supposed all the company were rescued from the water. But on counting, they found one of their number missing, which proved to be one of the six who had determined not to be Christians; verifying the truth of the scripture, 'He that hardeneth his neck, shall suddenly be destroyed, and that without remedy.'"

#### TEMPERANCE.

NEW-YORK, MAY 23, 1829.

*To the editor of the Religious Intelligencer,—*

DEAR SIR—I do not believe any part of our country, embracing an equal population, has made a more rapid

progress in reformation, than this city. Mr. Hewitt first came here about the first of March, and labored here nearly two months with great acceptance and effect. He did not make a single address but that we heard of individuals, often of the highest standing, who were brought to embrace our principles, and to rejoice in our efforts. Several interesting cases are known among our mercantile and professional men, whose friends had begun to feel an undefined anxiety for them, who now without exactly giving the reason, express a most intense interest in the cause of the Society. Some of the ministers have taken hold with great spirit, but too many of them have met our desires very coldly. Some have preached once on the subject, and do not see the utility of bringing it forward again. Some, indeed one whole denomination, "have always preached temperance," and besides "are not willing to unite with any Societies called *Temperance*, or *National*." Others, we have reason to fear, like a little brandy and water too well to advocate total abstinence. Others seem reluctant to risk their literary reputation, because there is so little opportunity to say any thing new. Our Society desired to keep up a series of Lectures by all the ministers in the city, but there is great reason to fear the project will fail. Still the work goes on. We have with us the great body of the physicians, and many of the most respectable lawyers and magistrates. Judge Edwards' remarks in Court, on pronouncing sentence on Catharine Cashire, and Dr. Watt's at the Medical College commencement, show the interest which they feel in the cause. But Mr. Maxwell's address at our public meeting exceeded in its boldness and effect, every thing that I had before heard or thought of. Nothing but the speech itself could do it justice, and even that would want his fine style of delivery, and its crowded and breathless audience, to give its full effect. Not being written, it is to be feared that many parts of it are irrecoverably lost. No abstract can give any just idea of the speech. There has not been an instance in our country, of a person so high in office, coming forward with so high a tone and so bold a spirit on any subject of pure morality. Its effect in favor of the Temperance Society has been very favorable.

The general tone of feeling appears to be undergoing a very rapid change. Our licensing for the year is just going on. Eight wards are licensed, and the number is reduced as stated by the Editor of the Gazette, 127. In one ward only they are increased about 30, so that the decrease in 7 wards is 157. One man has sued the Mayor and the Aldermen of the 8th ward, for refusing his license. The case is not yet decided. Another little circumstance is worthy of notice. The keeper of one of our most conspicuous hotels announces that he has opened an additional entrance to his house, to make it more agreeable for families. The plain English of which is, that he has opened his *Bar-room* directly to the street, so that the decent people who resort to his house, shall no longer be annoyed by the drinking, smoking, swearing, *would-be* gentry, who lounge about the bar. How long will it be before it will be found necessary, instead of separate entrances, to have separate houses, for the drinkers of strong drink?

#### REVIVALS.

A writer in the Boston Recorder, enumerates several causes which tend to put a stop to revivals of religion. We select the following.

A controversial spirit, as it exists in many churches, under the fostering care of worthy ministers, I believe to be hostile to the spirit of a revival. Some men seem to believe, that they must always be clad in armour to oppose the smallest errors, and, like Peter, are ever ready to draw their swords, without waiting for the command of their Master. They sometimes volunteer to embark all their time and talents in controversy with the enemies of the truth, and commence an attack with as much zeal and earnestness as would be needed if the whole gospel system should be assaulted by the combined forces of Mahomedans, Pagans and In-



fidels, when, in fact, they are combating enemies, from whom little or no danger is apprehended, and who, if let alone, would soon destroy their own errors and their influence.—In some towns where two societies exist, Christians, are too prone to indulge party dissensions and animosities, as if those, who differed from them in opinion, deserved to be treated with neglect and contempt, and some times such feelings find their way into the pulpit and induce the minister to exhaust his energies in explaining to his people the errors of a neighboring congregation, instead of preaching Christ crucified, and applying the truth to their consciences and hearts. Let men array themselves in armor and employ such weapons as are too often used in controversy, and the Holy Spirit, who,

“Like the peaceful dove,  
Flies from the realms of noise and strife,”

will depart from their bosoms and from all under their influence; and how then can they contend successfully against the enemies of the truth?

Another obstacle to the progress of revivals is, the disposition of Christians to become weary of them. When the Spirit of God descends upon congregations, when Christians awake and see sinners in distress inquiring what they should do, they engage in the work with all the energies of their minds. They labor and pray day and night. The means which they use are wonderfully blessed to the conviction and conversion of sinners. But soon they are wearied with their injudicious efforts; exhausted nature seeks repose; and they are compelled to abandon their activity, which, like a retreating company from the field of battle, dampens the ardor of others, and often brings the revival to a speedy termination. Even many, who are never too active, become weary with a few feeble efforts for the salvation of souls, and long to return from following their Redeemer, to enjoy again the quiet of Egyptian bondage. But this evil is not irremediable. Let Christians observe and imitate the management of the man of the world, and they will no longer labor in one day or one week so as to be unable to do any thing ever after. But they will perceive the greatness of their work, and engage in it so as to make the most of their time while it passes, and so to be able to continue efficient laborers till their earthly career shall be ended. Nor would they then be discouraged at a few obstacles, nor wearied with a few feeble efforts to do good in the service of their Lord. Worldly men can toil and labor with unwearied assiduity to promote their own ambitious or avaricious designs; but every object of such men dwindles into nothing in comparison with the promotion of a revival, or the conversion of a single soul. Why is it then that Christians, with such nobler objects before them, cannot be induced to labor with an untiring zeal in the cause of their master?

#### COLLEGES, &c. IN THE UNITED STATES.

From the Statistical Table in the Quarterly Register and Journal of the American Education Society for April, it appears that there are 43 Colleges; 217 Instructors in 32 of them; the

whole number of Alumni in 28 Colleges, 20,520; Alumni in 22 Colleges, living, 11,866; Alumni Ministers of 20 Colleges, 4235; Ministers living of 19 Colleges, 2814; Graduates in 30 Colleges in 1828, 652; Undergraduates in 33 Colleges, 1828 '9: Seniors 670, Juniors 646, Sophomores 660, Freshmen 532, total 2809; Students, professors of religion in 22 Colleges, 587; Students assisted by College funds in 15 Colleges, 321; assisted by Education Societies in 14 Colleges, 148; Volumes in 30 College Libraries, 128,118; Volumes in 25 Students' Libraries, 66,730.

#### Obituary.

DIED,—On Sunday the 17th inst. at Bedford, in West-Chester County, N. Y. the honorable and venerable JOHN JAY, at the advanced age of 84 years.

Among the great men which this country has produced, very few have risen to a degree of eminence and excellence equal to that of this distinguished patriot and statesman. Mr. Jay was a descendant from one of the Huguenot families, which fled from France at the revocation of the edict of Nantz. Previously to the commencement of the Revolutionary struggle, he was settled in the practice of law in this city, where he soon rose to great distinction and reputation. Upon the breaking out of hostilities, he took a most decided and active part on behalf of the country; and during the whole controversy, he occupied various public and important stations, one of which was President of the Continental Congress; and in all of which, he was one of the most efficient and influential agents in carrying on the war and conducting the affairs of the States, that were ever called to the national councils. In 1779 he was appointed Minister to Spain. Mr. Jay remained in Europe until the year 1782, and took a prominent part in the negotiations which terminated in the acknowledgment of our independence by Great Britain.

When the Constitution of the United States, prepared by the Convention of 1787, was submitted to the States for their adoption, great anxiety prevailed concerning the results, throughout the Confederation, and particularly as it regarded the State of New-York. Previously to the meeting of the State Conventions, the great work called the *FEDERALIST* was undertaken and accomplished, by the joint labors of John Jay, Alexander Hamilton, and James Madison.

When the new government was organized, Mr. Jay was nominated by General Washington, Chief Justice of the Supreme Court of the United States. This office Mr. Jay held until the year 1794, when he was appointed by General Washington, Minister Extraordinary to Great Britain.

After his return to the United States, Mr. Jay was for several years Governor of this, his native State.

After he left the chief magistracy of this State, Mr. Jay relinquished all public employment; and for more than twenty years past, he has resided on his estate in West-Chester County. Deeply imbued from early life with the principles of the Christian religion, and viewing them as the source of all that is desirable in this life, and of all that we hope for in the life to come, that great subject has engrossed his thoughts, and occupied his attention for many years past, to a degree rarely found to exist among politicians and statesmen. After the death of his venerable friend, and fellow patriot, of the same age, the Hon. Elias Boudinot, another descendant from the Huguenots, Mr. Jay was appointed President of the American Bible Society—an institution in which he took the deepest interest, and for whose prosperity he labored and prayed with the most fervent and unceasing devotion.

During his retirement, the duties of piety towards God, have been mingled with those of the parent and friend; and the delightful retreat of Bedford, for a quarter of a century, has beheld this aged patriot, bending in deep humility and prostration of spirit, before the cross of his divine Master—the great REDEEMER of men.

[Daily Advertiser.]

At Woodbridge, (Bethany Society,) on the 10th inst., Mr. Jesse Atwater aged 59. His loss will be severely felt by the church and society of which he was a member. But their loss, we have no doubt is unspeakable gain to him.

to this country with great interest, and wish that it might be read by every man in America.

For the Religious Intelligencer.

### "SOLEMN WARNING" CORRECTED.

As I was viewing a short time since the columns of the Boston Recorder of June 27th, 1828, I noticed a short piece headed "Solemn Warning," the substance of which was said to have been related in a public meeting in Connecticut. So far, as it respects the resolution of six young ladies, as is therein stated, that they would not become subjects of a revival in a certain place, I am happy to say is not altogether correct. Six young ladies attended the meeting of a young clergyman who was in the habit of extorting from his hearers a promise to him that they would get religion, which if they refused to do, he said was a refusal on their part to become Christians. He as usual required of these young ladies a like promise which they refused telling him they considered it improper to make such a promise to any other being than the Author of their existence and to him alone should they promise; but at the same time expressing a wish that they might become subjects of Redeeming love. It was farther related that near the close of the awakening these young ladies went on a sailing party, that the boat upset and one of their number was drowned,—meaning one of the six who had refused to become Christians, because they would not obligate themselves to a mortal being, that they would obtain that which God alone can give. Consequently from the conclusion of the piece above alluded to, we must draw the inference that they were visited by the wrath of Heaven, by the removal of one of their number in this very sudden and distressing way, as a just punishment of their obduracy and hardness of heart.—This was directly calculated, although in charity I would hope not meant, to open afresh the still bleeding wounds of parents and friends so deeply inflicted and sensibly felt by the removal of this young lady in such an unexpected and solemn manner, who was the pride and ornament of their family, beloved and esteemed by all who knew her.

ALEXIS.

The following is a copy of the article alluded to from the Boston Recorder of June 27, 1828.

### SOLEMN WARNING.

"It was a short time since related in a public meeting in Connecticut, that in the commencement of a revival in a certain place six young ladies being together, resolved they would not become subjects of it. The revival continued with great power; and contrary to their intentions, all the young ladies were awakened. But though many around them pressed into the kingdom, these remained without in deep distress: Many special prayers were offered for them, but no change was produced. Their anxiety continued until towards the close of the awakening, when with others they went on a sailing party. A flaw of wind struck the boat and upset it. Other boats came to their assistance and it was supposed all the company were rescued from the water. But on counting, they found one of their number missing, which proved to be one of the six who had determined not to be Christians; verifying the truth of the scripture, 'He that hardeneth his neck, shall suddenly be destroyed, and that without remedy.'"

### TEMPERANCE.

NEW-YORK, MAY 23, 1829.

To the editor of the Religious Intelligencer,—

DEAR SIR—I do not believe any part of our country, embracing an equal population, has made a more rapid

progress in reformation, than this city. Mr. Hewitt first came here about the first of March, and labored here nearly two months with great acceptance and effect. He did not make a single address but that we heard of individuals, often of the highest standing, who were brought to embrace our principles, and to rejoice in our efforts. Several interesting cases are known among our mercantile and professional men, whose friends had begun to feel an undefined anxiety for them, who now without exactly giving the reason, express a most intense interest in the cause of the Society. Some of the ministers have taken hold with great spirit, but too many of them have met our desires very coldly. Some have preached once on the subject, and do not see the utility of bringing it forward again. Some, indeed one whole denomination, "have always preached temperance," and besides "are not willing to unite with any Societies called *Temperance*, or *National*." Others, we have reason to fear, like a little brandy and water too well to advocate total abstinence. Others seem reluctant to risk their literary reputation, because there is so little opportunity to say any thing new. Our Society desired to keep up a series of Lectures by all the ministers in the city, but there is great reason to fear the project will fail. Still the work goes on. We have with us the great body of the physicians, and many of the most respectable lawyers and magistrates. Judge Edwards' remarks in Court, on pronouncing sentence on Catharine Cashire, and Dr. Watt's at the Medical College commencement, show the interest which they feel in the cause. But Mr. Maxwell's address at our public meeting exceeded in its boldness and effect, every thing that I had before heard or thought of. Nothing but the speech itself could do it justice, and even that would want his fine style of delivery, and its crowded and breathless audience, to give its full effect. Not being written, it is to be feared that many parts of it are irrecoverably lost. No abstract can give any just idea of the speech. There has not been an instance in our country, of a person so high in office, coming forward with so high a tone and so bold a spirit on any subject of pure morality. Its effect in favor of the Temperance Society has been very favorable.

The general tone of feeling appears to be undergoing a very rapid change. Our licensing for the year is just going on. Eight wards are licensed, and the number is reduced as stated by the Editor of the Gazette, 127. In one ward only they are increased about 30, so that the decrease in 7 wards is 157. One man has sued the Mayor and the Aldermen of the 8th ward, for refusing his license. The case is not yet decided. Another little circumstance is worthy of notice. The keeper of one of our most conspicuous hotels announces that he has opened an additional entrance to his house, to make it more agreeable for families. The plain English of which is, that he has opened his *Bar-room* directly to the street, so that the decent people who resort to his house, shall no longer be annoyed by the drinking, smoking, swearing, *would-be* gentry, who lounge about the bar. How long will it be before it will be found necessary, instead of separate entrances, to have separate houses, for the drinkers of strong drink?

### REVIVALS.

A writer in the Boston Recorder, enumerates several causes which tend to put a stop to revivals of religion. We select the following.

A controversial spirit, as it exists in many churches, under the fostering care of worthy ministers, I believe to be hostile to the spirit of a revival. Some men seem to believe, that they must always be clad in armour to oppose the smallest errors, and, like Peter, are ever ready to draw their swords, without waiting for the command of their Master. They sometimes volunteer to embark all their time and talents in controversy with the enemies of the truth, and commence an attack with as much zeal and earnestness as would be needed if the whole gospel system should be assaulted by the combined forces of Mahomedans, Pagans and In-



"For every one that Asketh, Receiveth."

Matthew 7 : 8.

Oh, ask not *wealth*;  
The gaudy bauble glitters to deceive;  
It hath a thorn to press thee when asleep;  
It maketh wings, and leaveth thee to weep:  
Ask not what *wealth* can give.

Oh, ask not *fame*;  
The empty bubble breaks at every gale:  
Its mighty shadow stalks in midnight gloom;  
It kills its hero, then it haunts his tomb,  
Where all its triumphs fail.

Oh, ask not *love*;  
"The fond heart's idol" breaketh the fond heart:  
His smile is oft deceitful, and its power  
Too oft is felt in sorrow's darkest hour:  
Ask not his treacherous dart.

Oh, ask not *power*;  
Seek not a burden that must crush thee down.  
Look at the thrones of tyrants in the dust;  
Behold how frail the prop in which they trust:  
Ask where their might has gone.

Oh, ask not *life*;  
"Not even life itself makes good the name."  
How oft its victim craves the boon of death,  
When *guilt* or *sorrow* yearns to yield the breath:  
Ask not the fitful flame.

Ask for a *broken heart*,  
A grief for all the ills thy hand hath done;  
A pang for wasted life, for useless breath;  
A hope that triumphs o'er the fear of death  
Ask, and the goal is won.

Ask for a *quiet mind*,  
A heart at rest from all the jars of strife;  
A humble heart, that never soars to fall;  
A heart to bless the Hand that gives its all,  
That priceless gift of life.

Ask for a *fount of tears*,  
The heart to sympathize in others' woe;  
The soul to feel for all the sorrowing here,  
And power to point them to a better sphere,  
Where tears can never flow.

Ask for a *home in heaven*.  
Poor lonely wanderer on life's troubled sea,  
When *wealth* and *fame* and *power* are wrecked and gone,  
And all earth's blandishments for ever flown,  
Ask for a home in heaven, where grief can never be.

Poetry.

ADDRESS

TO THE RELIGIOUS INTELLIGENCER.

HERALD of peace! we welcome thee once more,  
 And as again ye pass an annual round,  
 O pour upon our ears as heretofore,  
 The gospel's glad'ning, and reviving sound.  
 But who with tongue of prophecy can tell,  
 What future tidings may thy page impress,  
 Whether thy themes, will make our bosoms swell  
 With holy rapture, or with deep distress.  
 But to the mind the year now pass'd away,  
 Rises in solemn, and minute review—  
 And gratitude looks back with joy, to say,  
 What Zion's God, has deign'd this year to do.  
 Though shameless vice, with an unblushing front,  
 Assum'd a bolder and more daring name,  
 Nor longer sought the dark, as she was wont,  
 But ask'd publicity and courted fame.—  
 Yet virtue too has rais'd her fearless head,  
 While truth and righteousness support her cause,—  
 The Sabbath's injur'd rights, she boldly plead,  
 Her pioneers enforce her sacred laws.  
 The Christian world, to effort now arise,  
 Unite their zeal—their wealth—their prayers, as one,  
 And form a phalanx in the holy cause,  
 Which leads to conquest, and the victors crown.  
 The church amidst her enemies has been  
 By Jesus banner'd, and by him approv'd—  
 Her foes with envy, and with rage, have seen  
 Her cords unbroken, and her stakes unmov'd.  
 The spirits influence like the Holy dew,  
 That fell on Hermon, has come gently down,  
 Refreshing saints, and forming hearts anew—  
 To shine as gems upon the Saviour's crown.  
 Lo! Albion's church has wrestled, and with power,  
 For God has heard, and answer'd her request—  
 That thirsty land now drinks the heavenly shower,  
 And Britain with revivals too is blest.  
 This year, on Ceylon's sweet, and spicy Isle,  
 That sends her clouds of fragrance to the skies,  
 Has the Redeemer shed his gracious smile,  
 And bid the Light of Life anew to rise.  
 And distant Burmah's, dark and dreary coast—  
 And heathen India, both His blessing share,  
 Where once the idol's ear its victim crush'd,  
 Jehovah now receives the suppliant's prayer.  
 The isles of the Pacific which have been  
 For ages shrouded in the deepest night,  
 Have burst the chains of ignorance and sin,  
 And sprung to liberty, and life and light.  
 Greece has stretch'd out to us her suppliant hand,  
 And light and knowledge for her sons implor'd,  
 Science and gospel truth, now hand in hand,  
 Shall to her ransom'd altars be restored.  
 But must we still, my country, weep for thee—  
 And still thy inhumanity deplore!  
 How can we boast that thou art great and free,  
 Till thou to Africa her sons restore.—  
 While the poor Indian from his native soil,  
 By policy and power again is driven!  
 The hand of avarice may seize the spoil,  
 But O, his bitter cry will reach to heaven.

P. H. B.

TEMPERANCE.

MR. WHITING,—The tavern keepers and grocers in the town of Ghent, State of New-York—of the former of which, during the last year, there were ten, and of the latter six, have all been refused a renewal of their license to retail spiritous liquors in any quantity less than five gallons. I felt reprov'd upon receiving this intelligence, that so many towns in our own state were so far behind this in the good work of reformation. It is consoling, however, that the public mind is beginning to awake, and that a spirit of reform is pervading the land. It is sickening to every benevolent mind to see these places, designed for the convenience and comfort of our citizens, converted into sinks of pollution, and diffusing a deadly influence through the community; and what is worse, to know that there is not sufficient strength of correct moral principle among us, effectually to discountenance and remove the evil. The above fact, if given to the public, may afford some encouragement to the friends of Temperance. J. A. R.

ORDINATION.

At a meeting of the Association of the Western District of the County of New-Haven, held in this city on the 26th inst., Mr. *Elizur G. Smith*, was ordained to the work of the Gospel ministry. Introductory prayer by Rev. Zephaniah Swift; Sermon by Rev. Mark Mead; Consecrating prayer by Rev. Samuel Merwin; Charge by Rev. Amos Pettingill; Right hand of Fellowship by Rev. Charles Thompson; Concluding prayer by Rev. Eleazar T. Fitch. Mr. Smith is, we understand, engaged to preach for a time to a Church in Ogdensburgh, St. Lawrence Co., N. Y.

*John Mitchell*, A. M. late conductor of the *Christian Spectator*, was also licensed to preach the Gospel.

TO OUR PATRONS.

We are induced by past experience to remind our subscribers, that all who have not given notice to have their papers stopped before the close of the last volume, are considered as accountable for the present.

The terms of the Paper, exclusive of postage, are two dollars if paid in advance—or 2.50 if not paid within three months. Agents who are accountable for six or more copies, will be allowed the 7th gratis, or a commission of 10 per cent. Subscribers will find much comfort as well as profit by paying in advance.

Our postage bill is more than \$100 a year, and if divided between a thousand correspondents, it would cost them only 12½ cents each.

Letters received at the Office of the Religious Intelligencer during the week ending May 27th, 1829.

Porter Gibbs; C. O. Miles; Jesse Charlton; A. C. Hayden; Philo Noble; Dea. E. Smith; O. Harmon; G. Stanley; J. H. Hayden; J. M. Niles; J. Stowell; D. C. Whittlesey; Thomas Spencer; D. L. Conklin; E. D. Morris; E. C. Bradford; U. M. Gregory; S. Gale; Isaac Platt; J. M. Reed; Russel Gladding; P. Gaylord; Dr. A. Morse; J. Rider, Jr.; Rev. B. Pinneo; David Hudson; J. Houston.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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